

A
Godly and shorte
Treatise of the Sa-
craments.

Written by Ro-
bert Some,
—
—

*By one spirite are we all baptised
into one body, whether Iewes or
Grecians, whether bond or free:
and haue bin all made to drinke
into one spirit.*

1. Corinthe, chap. 12. verse. 13.

*Imprinted at Lon-
don for Geo. Bish.*

Anno. 1582.

1584 ✓
1582

past present & to

past present & in future time
I was I am & ever shall be
him



To the right honourable & his very good Lord

& master, the Lord Robert Dudley Earle of Leicester, Baron of Denbigh, knight of the most noble order of the garter, Maister of the Queenes Maiesties Horses, and one of her highnesse most honourable priuie Counsell,

Robert Some wisheth increase
of Gods giftes by Iesus
Christ.



It hath pleased God to deale verie graciously with your L. your thankfulnessse to his Maiestie wil notably appeare, if you goe on in doing your best for the increase of Gods religion. The high way to compasse this, is the calling for, and placing of such in the lande, as by gods blessing are able and willing to profite his Church. When fitt men are found out they must haue both defence & maine

Aa

tenance

The Epistle

renance: defence, that for well doing they be not discouraged: maintenace, that they may attende vpon Gods seruice without distraction of minde. If this were put in practise, almightie God should bee better serued then he is, and our gracious soueraigne *Queene Elizabeth* more heartely obeyed then shee is. Howe singlie many parts of this realm are furnished with teachers, all the worlde doth see: the enimie with great ioy, the godly with great grief. The cause of this mischiefe is either great want of iudgement, or great corruption in the which do preferre, & are preferred to ecclesiasticall liuings. The first of these is a grosse fault, but the latter is intollerable sin, as is manifestly proued in the nexte lease after this epistle. Our Vniuersities both haue and do breed vp many excellent mē, and may well be cōpared to the Apple tree of Persia, which in good mesure doth bud, blossō, & beare fruit al times of the yere. Before that students do come to excellent passe, their paines and charges are verie great, for without labour and Gods blessing, learning is not come by, and without expence, studie cannot be maintayned. When students are furnished with know-

Dedicatorie.

ledge, are they prouided for? is good done
to the for the churches greater good? it is
verie cleare that they are singly rewarded,
and the case of manie both in the vniuer-
sities & abroad doth sufficiently proue this,
But answere peraduenture wilbe made that
these studentes must vse meanes for their
preferment. If by meanes we vnderstande
coasting vp & down þ country for liuings, *Iudg. chap. 17.*
it was þ practise of Michahs priest, & is at *verse 8.*
no had, to be liked of; if by meanes be vnder-
stood either buying of places right out,
or departing with some part of the com-
modities, it is a grievous plague, & must bee
taken head of; for it infecteth both the ta-
ker, & the giuer, & some other partes of
the Church of God: the taker, because it
maketh him thinke vily of religion, when
he sees & feeles þ corruption of a teacher:
the giuer, for besides the present shipwrack
of a good conscience, he is driuen to sell
deare because he bought deare: the church
of God, for it pesters it with vnfit & cor-
rupt both teachers & gouernours, wher-
by gods honor is greatly defaced, & þ good
subiects of the land, very greuously offen-
ded. I may add to this, þ this mischief, if it

The Epistle

Gene.cha.47
verse, 22.

not in time meete with, will be the vndo-
ing of Cambridge and Oxford, and con-
sequently bring forth Barbarisme. The
priestes of Egypt were carefully provided
for in the time of famine, and shall a num-
ber of our learned preachers almost famish
in the flourishing estate of the realme of
England? The popish sort are very carefull
that the Popes plough goe forward, they
spare neither cost nor labour to increase
superstition. Howe bountifullly their
priests are dealt with euery man may see,
and their liberalitie doth more hurt Gods
religion, then we are aware of. Shall they
provide extraordinarie for theirs, and
shall our godly and learned students not
haue that prouision which of right be-
longs vnto them? they which are seruants
to any me of trade, are after a time in case
to maintaine themselves & theirs, and shall
the vniuersitie diuines after many yeeres
studie and great expence, be compelled for
want of maintenance either to commend
themselves to the staffe and wallet, or be-
take themselves to some other course? ma-
ny seruants in court, for a litle and meane
service receiue great good of their Lordes
and masters charge, & what haue the Rus

Dedicatorie.

dentess committed not to haue prouision of their own, that is to say, of the Churches charge, Good my L. réder the studéts cases, & seing almighty God hath giué cōmaundement for their defence and prouision, haue good care especially of such as are furnished by almightie God for the comfort of his Church. If your Lordship worke the good of these (which I do and will pray for) you shall do God great seruice, & he wil multiplie his blessings & fauour vpon you. As for them which are guilty of corruptiō, either by taking or giuing money, because their sinne is very great, they must first make restitution of money, & Church liuings, vngraciously come by, & then craue pardon humblye at almightie Gods handes for these grosse enormities.

This order which I prescribe is gods order, and therefore with al reuerence to his Maiestie must be liked of. If restitution be not made by such as are in case to doe it, their repentance is no repénce, & therefore the pardō they looke for at gods hāds will not be graúted thē. I beseech almightie God either to giue these men vnfaigned repentance of his great mercy for the lesse

The Epistle

*Aug. epist. 54.
ad Macedonium.
Nehem. chap. 5.
verse 13.*

hurt of the church, or to cōsolid the of his
iustice for the greater good of his church.
And as to Nehemias praier in another case
of oppression, the Lords people said Amé:
so I doubt not but your L^{or}ship and all
which feare God both in the court, & o-
ther parts of this land, wil say many a har-
ty Amé, to this praier of mine, against the
spoyle of both church & vniversities.
I did present to your L. when I waited on
your honor in the court, a latin Sermō: be-
cause it pleasd you to take it in good part,
I am now bold to offer to your L. a Trea-
tise of the Sacramēts for another testimo-
nie of my dutiful mind. If it shal please you
to peruse it, I doubt neither of your profi-
ting by it, nor of your good accepting of it.
The stuffe in this treatise is very soūd, and
hath in it varietie inough for the cōpasse
of so short a writig. Thus desiring almightie
God to increase his good gifts in your
L. for the great good of this noble land, &
for your own singuler comfort, I take my
leue of your good L^{or}ship most humble ma-
ner. At Cambridge the 15. of May. 1582.

*Your Lordships most humble Chap.
Robert Some.*

The Church liuinges
may not bee taken from
godly and learned ministers, but
must be freely bestowed vpon them.



Ill a man spoyle his *Malac. chap.*
Gods: yet haue yee *3. ver. 8. 9.*

spoyled me: but yee
say, wherein haue we
spoyled thee: in
tythes & offrings: ye
are cursed wth a curse,

for yee haue spoyled me &c. saith y^e Lord.
If almighty God was robbed of his ho-
nour in the tyme of the law, when tythes
and offrings were not brought into his
storehouse for the maintenance of his
seruice, and for the reliefe of the priests
& poore amongst thē, it is a necessary cō-
sequent, that Gods honour is greatlye
impayred by them, which pull from the
Church any part of that which is giuen
for the vpholding of Gods religion, and
therefore that they are accursed.

Let him that is taught in the worde *Galath. chap.*
make him that hath taught him *6. ver. 6.*
partaker

A godlie Treatise

partaker of all his goods. If the holy Ghost commaund vs to giue of our owne goods to our teachers, then wee may not spoyle them of the Churches goods.

1. Sam. chap.
8. ver. 15.

Samuel describing the conditions of an vsurping king, setteth downe this for one, vnto þ Israelites: he will take the tenth of your seede & of your vineyards, and giue it vnto his Eunuches and seruantes. If the king might not take the tenthes of seede and vineyards, because they were deuote to the priestes by Gods owne order and commaundement for the maintenance of Gods seruice, no man hath any priuiledge to enrich him selfe, his child, or seruants with the spoyle of Church lpynges, or taking money or pensions for preferring other to them.

Nomb. chap.
18. ver. 21.

Abel

The elders of the Iewes desired
Luke. chap. 7. Christ instantly to heale the Centurions
ver. 5. seruant: their reason was this, he loueth our nation and hath built vs a synagogue. If the building of a Temple for the Iewes godly assembles, was an argument of the Centurions loue vnto

of the Sacramentes.

vnto that nation, the pulling away of
that from the Church and Church-
men which would mainteyne godlie
and Christian assemblies, is a sure ar-
gument that little care is had eyther of
Gods honour, or of his Ministers,
or of Gods people, or of any religion
at all.

Ezechias the king of Iuda com- 2. Chro. chap.
maunded that the Priestes and Levites 3 I. uer. 4.
shoulde be thoroughly prouided for by the
people of Ierusalem, that they might be
incouraged in the lawe of the Lorde,
that is to say, that they might cheereful-
ly and without distraction of mynde at-
tend vppon their calling. If it was e-
quall in Ezechias time that the Mini-
sters of Ierusalem shoulde haue main-
tenance at the hands of the nobility and
Citizens of Ierusalē, it is most equall,
that none in our time whatsoeuer
shoulde take to themselves, eyther the
whole or part of such maintenance, as
hath beene heeretofore prouided for the
Ministers, and is now confirmed to
them by the godlie lawes of this noble
lande.

A godlie Treatise

1. Chro. chap.

11. ver. 16.

17. 18. 19.

Will Will

1. Tim. chap.

5. ver. 16.

Will Will

If Dauid refused to drinke of the water of Bethlehem because it was gotten with daunger of losing a few temporall lines, it is a very great sinne by praying vpon the church liuinges (as a hawke doth vpon partriches) to spoyle Christians of y^e food of their soules, & so to bring a plague of famine amongst them. If Dauid deserue commendation for pouring out the water of Bethlehem to the lord for a sacrifice, what do they deserue which by pulling from the Church and Churchmē, do spoyle almighty God of his seruice & y^e poore of necessary releif, which are grosse sinnes against both the tables of the commaundements.

If anie faithfull man or faithfull woman haue widowes, let them minister vnto them and let not the Church be charged, that there may be sufficient for them that are widowes in deed. If they sinne which for the ease of their owne purses suffer the Church to be charged, their sinne is greater which do pull from the Church, or take eyther money or pensions of the Church men for preferring of them.

If

of the Sacramentes.

If God doe curse, and all good men *Dent. chap.*
detest them which remoue the bounde- *27. ver. 17.*
stone, because by þ fact, quarrels growe
amongst neighbors, & other mē's land is
sometimes vniustly come by, they are vnder
a more greuous curse at Gods
hands, & vnder greater detestatiō at his
peoples hands, which take away either
landes or commodities from þ Church
and Churchmen. The remouing of
the boundstone hurtes but a fewe, and
to their little losse. The taking away
of the maintenāce of the Minister hurts
a great number, and keepes from them
learned and godly men, which shoulde
teach and gonerne them.

If Iesus Christ did cast out of the temple
in Ierusalē all them that sold & bought *Math. chap.*
in the temple, and did ouerthrowe the *21. ver. 12.*
tables of the mony chaungers, and the
seates of them that sold doves, hee will
deale more rowndly with buyers and
sellers of Cleargy liuinges, because
their sinne is greater. They which sold
doves and were mony changers in Ie-
rusalem had two goodly pretenses for
their marchandize: first that the people
which

A godlie Treatise

which came to sacrifice at Ierusalem needed not to seeke farre for doves to sacrifice, or for monie to offer in the temple, because they might haue both money & doves at hand for y^e seruice of God in Ierusalem. Secondly, the exchange of monie and sale of doves was not in the sanctuarie but in the court of the Temple, which court was sometimes tearmed by the name of the temple. They which make marchandize of clergy liuings haue no such colour for their defence, they cannot say that they are monie chaungers and doue sellers, to furnish Gods people with monie for offeringes and with doves for sacrifice: but they take money and gifts of corrupt men, to famish Gods people and to keep from them the goodlye sunneshyne of Gods fauour, which the sounde preaching of the Gospell doth very liuely & comfortably offer vnto them. They which sold doves and changed monie in Ierusalem, defiled not the sanctuarie but the court of the temple: they which sell Church liuings doe great hurt to the bodie of the Churche and common wealth,

of the Sacramentes,

wealth, therefore their condemnation will bee more greauous because their sinne is greater.

The Emperour Constantinus com- *Euseb. lib. 10.*
maunded Anilinus, to bee carefull that *chap. 5.*
gardens, howses, or any thing whatsoe-
uer belonging to the right of the churches should with all speede bee restored to them. If pulling from the Churches had bene lawfull, Constantinus commaundement had deserued neither liking nor performance. Our gracious soueraigne Queene Elizabethes both desire and pleasure is, that worthy men be called for, and haue that maintenance freely which belongs vnto them: this hath her Maiesty deliuered in speech, and it is prouided for by hir highnes lawes. All þe feare God doe thanke him for, and are glad of this, and do therefore think very hardly of corrupt mē which will not be restrayned and reformed eyther by Gods and the Queenes both lawes and speech, or by the woorthye example of Constantinus, or by the testimonye of their owne consciences, which cannot but both accuse & condēne them,
They

A godlie Treatise

2. Machab.
chap. 4. ver.
42.

1. Kings chap
12. ver. 31.
& chap. 13.
ver. 33.

They which present mē to ecclesiastical livings are called patrons, that is to say, defenders of þ church: to keepe back either all or part of þ church livinges is not to be a shielde to couer the Church and the Minister, but a sworde to cut them, and therefore they may iustly be called the schollers of Lysimachus the Churchrobber which was slaine for his villanies. If a patrone preferre a minister for monye and corruption, hee must needs thinke hardly and vily of that minister, & the minister likewise of that patrone: for who can like a minister when he feesles his corruption, and what minister though hee fishe with a silver hooke, wil accompt of þ patrons friendship which he payes so deare for: and what good men can like of eyther him that preferres or is preferred in this sorte: will they not iudge them to bee straunge market men? Jeroboam made Priestes of the lowest of the people which were not of the sōnes of Levi, but hee did it for monye. For the like respect, I feare, manye haue beene preferred, which cannot be

of the Sacrament

be allowed for Prophets because they
never were the sonnes of the Pro-
phets: so as they which are not

I haue handled these poyntes, I
trust for the good of all that they which
are guiltie of this sinne may make re-
stitution and leaue the practice of it, and
that they which are not guiltie of it,
may take good heed that they fall not
into that snare of corruption. If anye
be offended with this I haue set downe,
it is their faulte and not mine: for the
seed which I haue sowed is very good,
but the ground which receiues it not,
is very bad: but my comfort is this, that
I haue pleased almighty God and his
seruautes in this godly labour, though
this certayne truthe bee a shut booke
& as a sealed letter vnto graceles Cor-
ruptantes.

Question.

Whether landes and pensions gi-
uen for the maintenance of Idolatrie,
may and ought to be conuerted to the
seruice of God?

B

Answer.

A godlie Treatise

They may be taught: for if men should
 consider them to their private use, it
 might be justly thought, as shew in abo-
 lishing superstition private gain is the
 mark which is leuelled at; and not the
 promoting of Gods true religion.
 This is Augustines judgement in a
 notable and learned Epistle, and de-
 serves to be greatly liked of.

*Aug. epist.
 154. ad Pub-
 licolam.*

S
 aq
 rei
 bat
 the
 stri
 for
 set
 Sci
 on
 ar
 be
 we
 an
 fle
 cre
 to
 rie

To the Reader.

SInce the printing of the first part of my Catechisme, I haue bin earnestly deale with to write somewhat of the Sacraments. The request was verie equall, and I haue yeelded to it, as appeareth by these Treatises. The course I haue taken in them is plaine and short: If they shall profite such as haue neede of instruction, I will thanke God very humbly for it, and hereafter, by Gods assistance, set downe another short Treatise of the Scripture, and the Church and Confession, for their further benefit. These points are waighy, but necessary arguments to be handled, yet very breesly: because the memories of the simple are verie shorte and long discourses are not easily digested by them. God giue vs grace to increase in the knowledge of his truth, and to frame our liues accordingly, to his glorie and our comforte, through Iesus Christ.

A Table of such poyntes as are
contained in the first part of this
Treatise.

- 1 **VV**hat a Sacrament is.
- 2 There are but two Sacraments, Baptisme & the Lords supper: the other five which were under the name of Sacraments, are no Sacraments.
- 3 It is not in any mans power to make a Sacrament.
- 4 Whether the Sacraments of the olde and new testament are all one, and howe they differ.
- 5 The Sacraments must not be administered at all adventures to every one.
- 6 The signe must not bee confounded with the thing signified in the Sacrament.
- 7 The Sacraments are not to be esteemed better for the worthines of the minister, or the worse for his unworthines.
- 8 The Sacramentall signes offer grace vnto all, but doe not of their owne nature conferre grace vnto all that doe receiue them.
- 9 Why almighty God would haue the external signes in the Sacraments, to consist of very simple and vsuall things.

10. The Sacraments are not naked & bare signes.

11 The Sacramentes must haue the word of God annexed to them.

12 Gods Church hath neede of Sacraments, so long as it is in this world.

13 The Sacraments are highly to be esteemed.

14 The contempt of the Sacramentes is very dangerous.

15 The Sacraments during the tyme of the action of Baptisme & of the Lords Supper are Sacraments, but after the action is ended, they are no Sacraments.

16 What good we receiue by the Sacraments.

A Treatise of the Sacraments.

I What a Sacrament is.

A Sacrament is a visible signe of an
invisible grace.

2 There are but two Sacramentes,
Baptisme and the Lordes Supper: The
other five which went vnder the name of
Sacramentes, that is to say, Matrimo-
nie, Orders, Penance, Extreme vni-
ction and Confirmation are no Sacra-
mentes.

1. Cor. chap.
10. ver. 2, 3.

Saynt Paule prouing that the Israe-
lites were equal vnto the of Corinth,
and consequently of vs in the externall
signes of Gods fauour, nameth onelye
Baptisme and the Lordes Supper:
wherein hee had dealt verie strangely,
if of seuen Sacramentes he had left out
five.

Two thinges are especially & ioyne-

of the Sacramentes.

ly required unto every necessary Sa-
crament of the Church: first a visi-
ble outward element: Secondly the
word of institution: the element in Bap-
tisme is water: the elementes in the
Lords Supper are bread & wyne: the
word of institution in baptisme, is that
which is pronounced by the minister:
I baptize thee in the name of the Fa- *Math. chap.*
ther, of the Sonne, and of the holye *28. ver. 19.*
Ghost the word of institution in the Lords
supper, is: The Lorde Jesus the same *1. Cor. chap.*
night that he was betrayed tooke bread, *11. ver. 23.*
and when he had giuen thanks he brake *24. 25.*
it and sayde, take, eate, this is my bodie
which is broken for you, this doe ye in
remembrance of me. After the same ma-
ner also he tooke the cup when hee had
supped, saying, this cup is the new Te-
stament in my blood, this doe as oft as
ye drinke it in remembrance of me.

Matrimony, orders, & penance haue
the word of God but no outward element.
Extreme unction and Confirmation
haue neither word nor element.

Obiection for Matrimony.

For this cause shall a man leaue father *Ephes. chap.*

A godlic Treatise

and mother and shal cleave to his wife
 & they twayne shal be one flesh: this is
 a great mysterie, & is so sayd Sacramēt:
 as the Church of Rome translateth it;
 therefore Matrimonie is a Sacrament.

Answer.

2. Thes. chap.

2. ver. 7.

Ephe. chap. 5.

ver. 32.

If by this word (Mysterie) we under-
 stand a Sacramēt, iniquity shal be a Sac-
 ramēt, for & Apostle makes mentio of &
 Mysterie of iniquitie: Besides, this My-
 stery pertaineth not to the carnall ma-
 riage of man and wife, but to the spiritu-
 all marriage of Christ and the Church:
 S. Pauls wordes doe warrant this:
 this is (saith he) a great secret; but I
 speake concerning Christ and the
 Church.

Obiection for Matrimonie.

Marriage is a signe of a holy thing,
 therefore it is a Sacrament.

Answer.

The argument folowes not: for if
 to bee a signe of a holie thing bee suf-
 ficient to make a Sacrament, I con-
 fesse marriage is a Sacrament because
 it resembles the coniunction of Christe
 and his Church: but by this meanes
 we

of the Sacrament.

we are like to haue more then seuen sacramentes: for then Christes washing of his disciples feete, his embracing of young children in his arme, and almost all his actions, because they are signes of holy thinges must goe for Sacramentes.

Obiection for extreme unction.

Is any man sicke among you? let him call for the Elders of the Church, and let them pray for him: & anoint him with oyle in the name of the Lorde, and the prayer of faith shall saue the sicke, and the Lord shall raise him up, etc.

*Iam. chap. 5.
verse 14. 15.*

The Apostle setteth downe a commaundement in these wordes (Icobi call for the Elders of the Church) and the element in these wordes (anoint him with oyle, and a promise annexed to the element in these wordes (and the Lord shall raise him up), therefore extreme unction is a Sacrament.

Answer.

I graunt there is a commaundement, an element, and a promise, but because that commaundement is not giuen to

A godly Treatise

vs nor that promise belongs to vs, an-
 nointing with oyle which was vsed in
 the Primitive Church, must not in that
 case be vsed of vs, and therefore ney-
 ther is nor must bee accounted a
 Sacrament for vs. Circumcision had
 the worde of institution and a sensible
 outward element, but because the com-
 mandement and promise was giuen
 to the Israelites and not to vs, it was a
 Sacrament to them, but is not so to
 vs. Secondly the Apostle James spea-
 keth of an extraordinary gift of healing
 by anoynting with oyle, as the Euan-
 gelist Marke reporteth: which extra-
 ordinarie gift of healing being ceased
 many yeeres past, what extreme folly
 is it to receiue annoynting with oyle,
 which was a signe of that gift. Thirdly
 the annoynting with oyle vsed in the
 Primitive Church is very vnlke the
 extreme unction of the Popish Church.
 Saint James woulde haue all sicke
 folkes to be anointed: his wordes are
 playne (is any sicke &c.) The Pa-
 pists do anoynt them onely which are
 at deathes doore. Saint James promi-
 seth

*Mark, chap.
 6. verse. 13.*

of the Sacrament.

fect recovery of health to the sicke
which were anointed in the Primitive
Church, which promise was according-
ly performed: his wordes are mani-
fest (and the Lord shall rayle him up):
the Papists may promise recovery to
them who they anoint, but they are not
in case to performe it, for they haue not
the gift of healing.

If they would answer they haue
it, they might bee iustly convinc-
ed of great, boche vanitie and cruel-
tie: vanitie, for vaunting of that which
all the world sees they haue not, cruel-
tie, for not curing those sicke men and
women whom they see to die presently
after their anointing. Lastly the anoin-
ting in S. James time and curing of
the sick extraordinarily by that meanes
and godly prayers, did make greatly for
the confirmatiō and increase of religi-
on at the first planting of the Gospell,
as Peters shadowe, and Pauls Map-
kinnes did. The extreme unction of
the Papistes neyther cures sicke men
nor increaseth religion, but nourishes
superstition and procures gaynefull to
the popish priestes.

Acts. chap. 5.

vers. 15.

Act. chap. 19

verse 12.

A godly Treatise

3. It is not in any mā's power to make
a Sacrament.

Gene. cha. 17

vers. 10. 11.

Exod. cha. 12

verse 3.

Mat. cha. 21

verse 25.

The Israelites had two Sacraments,
Circumcision and the pascheover: God
himself was the authour of them both.

Christ asking the Pharisees whether
Johns Baptisme were from heauen,
doeth giue vs very clearly to vnder-
stande, that it was not to be allowed for
a sacrament, vntill it had bin comman-
ded of almightie God.

1. Cor. cha. 12

verse 13.

The Apostle remembryng that by
one spirite we are all baptised into one
body, doth manifestly teach vs, that the
Sacramentes are not the worke of any
man but of the spirit of God.

1. Cor. cha. 11

verse 23.

Saint Paule doth not take vpon him
to institute the Lordes Supper in the
Church of Corinthe, but (for the refor-
mation of such abuses as had crept into
that holy Sacrament) deliuers that to
them which he receiued of the Lord.

The name of the Lordes Supper
doeth teach vs that Iesus Christe was
the authour of it.

of the Sacrament.

A Sacrament can neuer be without promise of saluation : all men of the worlde can not of them selues promise any thing to vs of our saluation. Therefore they neither can nor ought of them selues to institute or erect any Sacrament.

4 Whether the sacraments of the old and newe Testamēt are all one, and how they differ.

Circumcision was to the Israelites a Sacrament of regeneration : Baptisme is so to vs. By Circumcision, the Israelites were incorporated into gods visible Church: so are we by Baptisme. Circumcision was to them a signe of Gods couenant : so is Baptisme to vs.

The Paschall Lambe was to the Israelites a sacrament of y^e immaculate Lambe Christe Iesus, by whose blood their redemption shoulde bee wrought: the bread and wine in the Lords Supper is a Sacrament to vs of Christes body and blood which is giuen and shed for vs.

The

A godly Treatise

3 It is not in any mans power to make
a Sacrament.

Gene.cha.17

vers.10.11.

Exod.cha.12

verse 3.

Mat.cha.21

verse 25.

The Israelites had two Sacraments,

Circumcision and the pascouer: God

himself was the authour of them both,

Christ asking the Pharisees whether

Johns Baptisme were from heauen,

doeth giue vs very clearly to under-

stande, that it was not to be allowed for

a sacrament, vntles it had bin comman-

ded of almighty God.

1. Cor. cha. 12

verse 13.

The Apostle remembryng that by

one spirite we are all baptised into one

body, doth manifestly teach vs, that the

Sacramentes are not the worke of any

man but of the spirit of God.

1. Cor. cha. 11

verse 23.

Saint Paule doth not take vpon him

to institute the Lordes Supper in the

Church of Couche, but (for the refor-

mation of such abuses as had crept into

that holy Sacrament) deliuers that to

them which he receiued of the Lord.

The name of the Lordes Supper

doeth teach vs that Iesus Christe was

the authour of it.

of the Sacrament.

A Sacrament can neuer be without promise of saluation: all men of the worlde can not of them selues promise any thing to vs of our saluation: Therefore they neither can nor ought of them selues to institute or erect any Sacrament.

4 Whether the sacraments of the old and newe Testamēt are all one, and how they differ.

Circumcision was to the Israelites a Sacrament of regeneration: Baptisme is so to vs. By Circumcision, the Israelites were incorporated into gods visible Church: so are we by Baptisme. Circumcision was to them a signe of Gods couenant: so is Baptisme to vs.

The Paschall Lambe was to the Israelites a sacrament of y^e immaculate Lambe Christe Iesus, by whose blood their redemption shoulde bee wrought: the bread and wine in the Lords Supper is a Sacrament to vs of Christes body and blood which is giuen and shed for vs.

The

A godly Treatise

1. Cor. chap.
10. verse 2.

The Israelites did eate the same spirituall meate whiche wee doe, because there was one and the selfe same substance of their Sacraments and ours, that is to say, the partaking of Iesus Christ vnto life euerlasting.

The Sacramentes of the Israelites (touching the external signes) do differ from ours, but theirs & ours are a like if we consider the thinges signified by them: For in their Sacramentes was expessed the death of Christ which was then to come: in ours is expessed the death of Christ already past.

The new Sacraments instituted of Christ are plainer and clearer then the Sacramentes vnder the Lawe, as the Gospell is playner and clearer then the Lawe, but the thinges signified in and by their sacramentes and ours, are not contayned more in our Sacramentes then in theirs.

3 The Sacramentes must not bee administered at all aduenture to euerie one.

Exod chap.
12. vers. 48.

The Passeeover was one of the Sacraments amongst the Israelites. It was not lawefull for any that was uncircumcised, to eate of it, It

of the Sacrament.

It is not lawfull to giue the precious treasure of Gods worde to them which do contemne it, therfore it is as vnlawfull to giue vnto them the Sacraments which are the seales of the worde. *Mat. chap. 7. verse 6.*

Philip the Emperour offered himselfe to be partaker of the prayers in a publicke assemblie: the gouernour of that Church refused to admit him, vntill by confession of his sinnes he satisfied the Church, and had ioyned himselfe to the penitentiaries in the face of the congregation. The Emperour according to his duetie yielded his obedience most willingly. If the Emperour was repelled for a time from the publicke prayers, it is a cleare case that hee shoulde not at that time haue bin admitted to the holy Sacrament. *Euseb. lib. 6. chap. 34.*

The Emperour Theodosius after he had defiled himself with shedding innocent blood in the citie of Thessalonica, was not admitted by Ambrose Bishop of Mediolanum either to enter into the Church, or to present him selfe to the partaking of the holy Sacraments, vntill Theodosius by a notable *Theod. lib. 5. cha. 17. & 18.*

con

A godly Treatise 10

confession of his sinne had satisfied and reconciled himselfe to the Church of God.

6 The signe must not be confounded with the thing signified in the Sacrifice.

For not everyone þ receiveth the signe is partaker of the thing signified: This is cleare in Simon Magus for Baptisme, and in the traytour Judas for the Lords Supper.

The water of Baptisme is one thing, the blood of Christ signified by the water is another thing: The water purgeth our bodies, Christs blood purgeth our soules: without partaking of Baptisme (so that contempt be absent) we may be saved, without Christs blood we can never be saved.

The bread of the Sacrament is one thing, the body of Christ is another, the bread entereth onely into the bodily mouth, Christs fleshe entereth onely into the soule: without eating the bread of the sacrament (so that contempt bee absent)

of the Sacramentes.

abſet) we may be ſaued, without eating
of Chriſtes fleſh we can neuer be ſaued.

It is a miſerable bondage of the ſoule, *Aug. de doct.*
to take the ſignes (in the Sacramēts) *Chriſt, lib. 5.*
for the thinges ſignified by them. *cap. 5.*

I confeſſe that the name of the thing
ſignified is giuē ſometime to the ſigne. *Gene. cha. 17*
Circumciſion is ſayde to bee the coue- *verſe. 10.*
nant betweene God & Abraham, when

notwithſtanding it was not the coue-
nant but the ſigne of Gods couenant.

The Lambe is called the Lords Paſſe- *Exod. cha. 12*
ouer, but the Lambe was not the paſ- *verſe 11.*
ſage it ſelfe (of the Iſraelites out of E-

gypt) but remembred vnto them the be-
neſite of that great deliuerāce of theirs
out of Egypt. The bread in the Lords

Supper, is called the body of Chriſte, *Aug. contra*
but it was onely a figure and ſigne of *Adimant.*

Chriſts body: & yet the worthy receiuer *cap. 12.*

which brings fayth and repentaunce
with him to the Lords Supper, is par-
taker as of the bread and the wine, ſo of
the bodye and blood of the Lorde Je-
ſus.

A Godly Treatise

7 The Sacramentes are not to bee esteemed better for the worthinesse of the minister, or the woorse for his vnworthines.

*Iohn chap. 4.
verse 2.*

*Iohn chap. 4.
ver. 1.*

*and chap. 3.
verse 22.*

*Cypr. de bapt.
Christi.*

Iesus Christ him selfe baptised not, but his disciples, and yet the baptisme ministred by the disciples was Christes Baptisme. If that be Christes baptisme which is ministred by man, whatsoeuer the minister be, baptisme still remaines to be Christes baptisme.

Wee are baptised in the name not of any creature but of the holy Trinitie: therefore whether Judas or Paule doe baptize, Christ doth wash and put away our sinnes.

As golde is gold of whom soeuer it be giuen or receiued, so is the Sacrament alwayes a Sacrament whether it be giue to vs by good or bad ministers.

The Sacramentes are Gods ordinance: mans lewdnesse can not peruert the nature of Gods ordinance.

The Anabaptistes in our time doe thinke that baptisme is defiled by the lewdnesse of the minister. The Donatistes

of the Sacramentes.

natistes in Augustins time did esteeme of the worthinesse of the Sacrament by the worthinesse of the minister. These are grosse and palpable errours.

It is a cleare trueth in diuinitie that the Sacramentes are neyther better nor wooise for the goodnesse or the badnesse of the ministers, yet vnlearned and lewde ministers must eyther laboꝝ to bee better furnished with learning and honesty for the good of the Church, or els be remooued to the lesse hurte of the Church.

2 The Sacramentall signes offer grace vnto all, but doe not of their own nature conferre grace vnto all that doe receyue them.

Many haue been partakers of the Sacramentes, which notwithstanding were very vngacious. Many of the Jewes receiued Circumcision of the fleshe without Circumcision of the heart. Simon Magus receyued Baptisme but not regeneration: Judas receyued the breade of the

C 2

A Godly Treatise

the supper, but not the body of Christ.

Aug. de bapt. parnho. The Sacramentes do bring to passe that which they doe figure, onely in the elect.

We neyther doe nor may attribute forgiveness of sinnes to the externall element otherwise then instrumentally. We must by no meanes say that grace is contayned essentially in the Sacraments, as water in a vessell, or as medicine in a boxe, but the Sacraments are saide to containe grace, because they be signes of grace.

Tit. chap. 3. verse 5.
1. Cor. cha. 10. verse 16. It is a certaine trueth that the Sacramentes doe alwayes retayne their nature. Baptisme is a lauer of regeneration. The Lordes Supper is the communion of Christes body & blood, though no sparke of faith remayned in the world; but we receiue not the grace which is offered by y^e Sacraments, vnlesse we bring faith to the partaking of the Sacramentes.

If any aske me, why the infantcs of the faithfull which haue not faith are presented to baptisme, I answere that though

of the Sacramentes.

though they haue not fayth, yet they are
vnder Gods couenant, wherof Baptis-
me is to vs a sure warrant and confir-
mation.

Obiection.

The Church is clesed by the wash-
ing of water through the worde, there-
fore Baptisme doth conferre saluation. *Ephe. chap. 5.
verse 26.*

Answer.

The Apostle toyne together the
worde of life and the washing of water,
as if he shoulde say, by the Gospell the
message of our washing and sanctifica-
tion is deliuered vnto vs, and by Bap-
tisme, the same message is sealed by vn-
to vs.

¶ Why almightie God woulde haue
the externall signes in the Sacraments
to consiste of very simple and vsuall
thinges.

Almightie God woulde haue them
consist of most simple and vsuall thinges,
First that we shoulde not hang vpon of

A godly Treatise.

cleaue vnto these earthly thinges, but
lift by our heartes vnto the Lorde: Se-
condly, least we which incline to much
by our corrupt nature to superstition,
shoulde abuse the outward signes. Last-
ly, because hee woulde barre none, no
not the pooerest from being partakers
of the holy Sacramentes. This course
did the Lord take in the time of y^e Iam^e
they whiche were not able to offer vnto
him, Oxen, Sheepe, Lambs, &c. did of-
fer vnto him Vigions & turtle Doves.
If their abilitie serued not for these,
they offered a little meale.

*Leuit. chap. 5
vers. 7. 11.*

The outwarde signes in the Sacra-
ments are very meane and base things
if wee looke on them with the eyes of
our fleshe, but they are most precious
and singuler Jewelles if wee looke on
them with the eyes of our fayth, and do
esteeeme them according to the Lorges
institution.

10 The Sacramentes are not naked
and bare signes.

In Baptisme, y^e efficacie of Gods spi-
rite, is present to washe and regenerate
those

of the Sacramentes.

those, which appertayne vnto God.

The Lordes Supper is a spirituall *1. Cor. chap.*
banquet, wherein Gods children are *10. ver. 3. 4. 16*
truely and in deede fedde with the body
and blood of Christ. The apostle calleth
the Sacrament spirituall meate and
spirituall drinke, and a litle after in the
same chapter, hee calleth the cuppe of
blessing which we blesse, the communi-
on of the blood of Christ, and the bread
which we break, the communion of the
body of Christ.

The Sacraments are not bare signes,
because we haue the Lords institution:
they are seales of righteousness and to-
kens of grace, they are sure warrantes
of Gods promises, whereby God bin-
deth himselfe vnto vs and wee likewise
stande bounde to his Maiestie, so that
God is our God and we are his people.

II The Sacramentes must haue the
worde of God annexed to them.

For the worde of institution is the
life of the Sacrament.

The Sacraments are seales of Gods *Rom. chap. 4.*
word. Therefore where the word of in- *verse 11.*

A godly Treatise.

tution is not, there is no place left to the Sacraments. There is no vse of that seale, and in deede it deserues not the name of a seale, whiche is put to an vnwritten either paper or parchment.

Aug. Tract. Take away the word (of institution) and what is the water (of Baptisme)
80. in Iohan. but water.

The woorde of institution is added to the element & it becomes a Sacrament.

12 Gods Church hath neede of Sacraments, so long as it is in the worlde.

The fayth of Gods children is true, that is to say not counterfayte, but their faich is not perfect in this life. The Sacraments are pillars of our faich.

1. Cor cha. 11
verse 26.

Saine Paul hath these wordes: as often as ye shall eate this bread and drinke this cup, ye shewe the Lordes death till he come: whereby it is manifest, that untill Christes seconde coming, wee haue both neede and vse of the Sacraments, whereof wee shall haue neither vse nor neede in the life to come.

of the Sacrament.

3. The Sacramentes are highly to be esteemed.

The Sacramentes are pillars of our faith: they are glasses wherein we may beholde the riches of Gods grace which he reacheth vnto vs, they are the Lordes couenauntes: therefore they contayne promises, whereby our consciences are lifted vp to the hope of eternall life.

Gods childre receiue great benefit by baptisme, for all that are baptized into Christ haue put on Christ: & by þe Lords supper, bicause þe bread which we breake is the comunton of the bodie of Christ, and the cup of blessing is the comunton of the bloud of Christ.

Galath. chap.

3. ver. 27.

1. Cor. chap.

10. ver. 16.

If the Sacramentes are highly to be esteemed, what shall we thinke of Pope John the 23. for baptizing and heeing godfather to the great bell of Laterane in Rome, & of the popish sort for giuing out þe we haue nothing but bare bread & bare wyne in the holy comunton.

The Sacramentes are highly to be accounted of, and honoured as holy mysteries, but they must not be honoured with diuine honour.

A godlie treatise

14 The contempt of the Sacraments
is very dangerous.

Gen. chap. 17 The contempt of Circumcision which
ver. 14. was one of Gods sacraments was grie-
Exod. chap. uously punished. The Angell to wit he
4. ver. 25. haue killed Moses, because his sonne
was not circumcised.

Nomb. chap. Negligence in keeping the passe-
9. ver. 13. uer, was greuously punished.

It is a common & a very soūd speech,
that not the want, but þ conceit of bapt-
isme bringeth condemnation.

The Messalian heretikes did condēne;
both externall signes & Sacraments.

Obiection.

Iosue chap. 5. The Israelites were not circūcised in
ver. 7. the wilbernes by þ space of 40. yeeres.

Answer.

Iosue. chap. 5. God commaunded the Israelites to
ver. 8. goe on continually in their iourney. If
they had beene circūcised, they had not
bin able by reason of the soynes of their
bodies, to do as God commaunded them;
so that Gods latter commaundement,
was a dispensation to thē for the omit-
ting and deferring of circūcision.

Obiection.

The

of the Sacraments.

The Apostles would not p[re]sse the Gentiles to be circumcised, *Acts.chap.15 ver.24.28.*

Answer.

Circumcision after Christes ascension was not a necessary Sacrament, but a thing indifferent, that is to say, which might for a time eyther be used or omitted. If it had been a necessary sacramēt in the Primitive Church, Titus should haue beene circumcised, as Timothie was. Besides, circumcision after Christes ascension might not be thrust vpon the Gentiles, because Moses must giue place to Christ Iesus. *Gala.chap.2. ver.3. Acts.chap. 16.ver.3.*

The Sacraments, during the time of the action of Baptisme and of the Lodes Supper, are Sacramentes, but after the action is ended, they are no Sacramentes.

The elements in þ̄ sacrament, during the time of the action which they serue for, are true signes and pledges of the things signified by thē: for in baptisme, Christes bloud is propounded to vs as a lauer: with which bloud we being washed, are more and more graft into Christ,

A godlie Treatise

I. Cor. chap.
10. ver. 16.

Christ, & buried together with Christ: In the Lords supper, Christs body and blood is giuen to vs, and that by distinct and seuerall signes (I meane the bread & the wine) as our true meate and true drinke vnto life euerlasting.

When the action of baptisme & the Lords supper is ended, the water in the font is no Sacrament, but simple and common water, and the bread and wine in the Lordes supper, are not the Sacrament of Christs body & blood, but common bread and common wine: Therefore their fault is great, which (after the action of the Sacrament is ended) eyther reserue any part of the elementes for Sacramentes, or doe thinke that a mowse, dogge, or such like, tasting or eating of the bread (after the Lords supper is ended) doe receiue the Sacrament: whereas it is a certaintie truth, that if eyther mowse or dogge shoulde eate of the bread in the Lordes Supper, during the time of the holy action, they neyther doe receiue, nor can be saide to receiue the Sacrament at any hande. For, seeing the Sacraments are scales
of

of the Sacramentes.

of Gods promises, touching eternall life, it is certayne that no such seale is or can be giuen, vnto, or receiued by the, to whom Gods promise of eternal life in no wise doth appertayne.

¶ 16. What good we receiue by the Sacramentes.

We are put in mynde by the Sacraments of Chyistes inestimable benefits, which by the lauer of water purgeth vs in baptisme, and by his flesh feedeth, and by his blood refresheth our soules in the Lordes supper: Our faith is confirmed and increased by the Sacraments: we are by them stirred vp, to performe great duetie & thankfulnessse to almighty God: we are seuered by the Sacraments (as by a partition wall) from all such, as are not entred into the profession of Christianity, & we are by the Sacraments more surely liued together amongst our selues.

A

A table of such poynts as are con-
tayned in the second part of this
Treatise.

1 **VV**hat Baptisme is.

2 The Baptisme of infants is ve-
ry lawfull.

3 It is not lawfull for women or private
men to baptize, for only the minister must
doe it.

4 All that dye before Baptisme are not
dāned, because we are Christians before
we are baptized.

5 Baptisme must not be deferred too
long.

6 Baptisme must not be iterated, that
is to say, they which are once baptised,
must not be baptized againe.

7 Whether those children which are
known to be base borne, are to be admitt-
ed to Baptisme.

8 What time is fitt for the administra-
tion of Baptisme.

9 What is required of them which are
already baptised, whē they are of yeares.

of the Sacramentes.

A Treatise of Baptisme.

1 What Baptisme is,

Baptisme, is a sacrament of regeneration consisting of water & the spirite by the word of God, whereby wee haue forgiveness of sinnes & everlasting life according to Chyistles promise.

2 The Baptisme of Infantes is verie lawful.

The Infantes of the Israelites were circumcised whē they were eight dayes old: our baptisme is come into y^e place of their circumcision. I cōfesse that wee are not tyed to the eight day for the baptisme of our infāts as y^e Israelites were for the circūcising of theirs: neither are women childzen to be barred from baptisme amongst vs, because their women childzen were not circumcised: & yet their women childzen were partakers of Gods promise: for vnder y^e mankinde all were consecrated.

The children of the faithfull are holy, they are vnder Gods couenāt (which couenant is contayned in these wordes,

*Gen. chap. 17
ver. 12. &
cha. 21. ver. 4*

*1. Cor. chap. 7.
ver. 14.
Acts. chap. 2.
ver 39.*

A godlie Treatise

I will be thy God and the God of thy seede) therefore they may not be barred from baptisme which is a seale of Gods couenant.

Obiection.

Marke, chap. 16. ver. 16. He that shal beleue and be baptized, shal be saued: therefore none are to bee admitted to baptisme before they beleue: which infantes doe not.

Answere.

Acts, chap. 8. ver. 12. 37. 38. & chap. 16. ver. 32. 33. Christ speaketh onely of those which are capable of his doctrine and which were before aliens from his Church. Such neyther were nor may be presented or admitted to baptisme before they beleue in Christ Iesus. This is manifest in the Samaritanes, and the noble man of Ethiopia, and in theaylor of Phisippos, and in a Iewe baptized of late peeres in London: all which were taught and beleueed in Christ, before they were admitted to baptisme: so that Christs words doe no more barre Christian infantes from baptisme, because they beleue not, then Paules doe from meate because they cannot labour.

2. Thes. chap. 3. ver. 10.

of the Sacramentes

It is not lawful for women or private men to Baptise, for onely the minister must doe it.

No man may take honour to himselfe but hee which is called as Aaron was: to administer epyther the word or sacrament, is a singular honour in the church of God: therefore &c. If answer were be made that baptisme is necessarie, I graunt it to be true, when it may bee administered according to the order which God hath appoynted. Gods order is that a publike minister shall doe it. Saul had great reasons in mans judgement for his sacrificing in Samuels absence, and Uzzah from staying the Arke which was otherwise like to have fallen: but because they tooke vpon the that, wherevnto God had not called the, they receiued a iust rewarde of their rashnes.

The Sacramentes are seales of the worde: our sauour Christ toynded them togither, when hee sent forth his Apostles, and prescribed a forme of Baptisme in these wordes, goe and teach all nations, baptizing them in the name of

*Heb. chap. 5.
ver. 4.*

*1. Sam. chap.
13. ver. 11.
2. Sam. chap.
6. ver. 6.*

*Math. chap.
28. ver. 19.*

A godlie Treatise

the father and the sonne and the holye Ghost. The selfe same men are authorized by Christ to baptize, which are authorized to preach, I meane y^e Apostles, whom the publique minister succeeds in preaching the word & administering the Sacraments. This difference, is notwithstanding betwene the Apostles and vs: they were called immediately by Christ himselfe, so are not we: they had Gods gistes miraculously powdered vpon them, so haue not we: they had all the world for their plough lande, so haue not we: seing the Apostleship was long agoe at an end. If the Apostleship be ended, what so much as colour of priuiledge hath the Pope for erecting a new Apostleship, and sending heardees of superstitious Iesuites and droues of Haling priestes into this realme of England. I will say nothing of the religion deliuered by these new Apostles, because their Apostleship and doctrine haue not Christes but the Popes hande and seale to confirme them.

The Pharisees did thinke it vnlawful,
and

of the Sacramentes

and that iustly, that any one without calling should administer baptisme: their wordes to Iohn Baptist, are manifest. *Iohn, chap. 1. ver. 25.*
 If thou art not Christ nor Elias &c. why doest thou baptize: as if they should say vnto Iohn, thou art not a publique minister, therefore thou mayest not baptize. The Pharisees deserue commendation for not allowing a priuate man to baptize, but they were sowly deceiued in taking Iohn Baptist to bee a priuate man, for Iohn Baptist was that Elias which the Prophet Malachie & our Saviour Christ spake of, and therefore no priuate man as the Pharisees imagined.

The administration of baptisme by women, is a braunche of Marcions heresies, and is condemned by Epiphanius and Tertullian.

To say that eyther a midwife or a lay man, as we call him, may administer the Sacrament, because the minister is not then in place, is as if we should allowe a priuate man to condemne a murderer, because the magistrate is not

Epiph. lib. 1.

cont. heres.

Tertul. de

prescript. ad

uer. heres.

D.

then

A godlie Treatise

then at hand to doe it.

Obiection.

*Exod. chap.
4. ver. 25.*

Sephora, Moses wife did circumsise
hir sonne.

Answer.

*Exod chap. 4.
ver. 25. 26.*

Sephoraes fact was vnorderly and
confused; for shee did it, first, in a so-
daine and angry fit, as appeareth in the
text: secondly, in the presence of Moses,
which is sufficient to impproue her do-
ing, euen by the Papists iudgement;
which thinke it vnlawfull for a woman
to baptize when any man is in place.

4 All that dye before baptism are not
damned, because wee are Christians before
we are baptized.

*Rom. chap.
4. ver. 11.*

*Acts. chap. 2.
ver. 38. 39.*

Abraham was iustified before he was
circumcised: otherwise circumcision
coude not haue bene called by Sayne
Paule a seale of the righteousness of
faith.

Gods promise belongs to Christian
Infants before their baptism (otherwise
baptisme which is a seale of this pro-
mise shoulde be denied the): therefore they
are childzen of the promise & consequent-
ly

of the Sacramentes.

Ly Christians before they are baptized.

If Infantes dying before baptisme are dāned, two grosse absurdities would folow: first the saluation of our infants, should rest not vpon Gods couenāt which is the ground worke of our saluation, but vpon y^e seale which is put to the couenant: secondly, the saluation and damnation of infants should consist in y^e diligence & negligence of their parents &c.

Baptisme was ministred in Thessalia *Socrat.lib.5.*
only on Easter day, and in Carthage in *cap.22.*
Certullias time only at Easter & Whit *Terent. de*
sonce. If the infantes of the faithfull *Baptis.*
be not Christians before their baptisme,
what shal we say of the infants of Thessalia and Carthage, which dyed before Easter.

The Papists theselues whē they baptize one of peeres, aske these questions of him before his baptisme: doest thou beleue, doest thou renounce the Deuil? the party answeres, I beleue, I renounce the deuill: whereby it is cleere, y^e hee eyther is indeed, or at the least is esteemed of them to bee a Christian before hee is baptized, & so consequently admitted by

A godly Treatise

them to the partaking of that sacramēt.

Plaine men of the countrie, doe marke onely those sheepe for their owne, which they eyther knowe or at the least doe take to be their owne. Baptisme is one of Gods seales: The church doth onely marke those with this seale, whō they eyther know, or at the least do take before the administration of baptisme, to be Gods lābes & sheepe. If they which are offered to baptisme, are Gods sheepe & lambes before their baptisme: it is a cleere case y they are Christians before they are baptized, & consequētly, y baptisme is not the cause but a seale of our coniunction with almighty God.

Obiection.

*Gen. chap. 17
ver. 14*

The vncircumcised man childe in whose flesh, the foreskinne is not circumcised, euen that person shall bee cut off, from his people, because he hath broken my couenant.

Answer.

If any of the Israelites were eyther principalles or accessaries to the putting of their own circumcision, they deserued to be cut off, otherwise not, vnlesse

of the Sacramentes.

lesse we will condemne the child for the fault of his Parents, which is barbarous crueltie. The childre of the Hebrewes, if they dyed the fifth or sixth day after their birth, were not vnder condemnatiō, for the eighth day was the day of circumcision. *Gen. chap. 17. ver. 12.*

Obiectiō.

Except a man be bozne wth water & of the spirit, he cannot enter into the kingdome of God. *Iohn. chap. 3. ver. 5.*

Answer.

If we vnderstand this of baptisme, what shal we say of the Emperour Valentinian which went to Ambrose the bishop of Mediolanum to be baptized, and was slayne in his iourney before hee came to Ambrose: shall we condemne him for wth of baptisme, because Christ sayde to Nicodemus except a man be bozne &c: This dealing were very peremptory. If aunswere bee made, that Valentiniāns desire of Baptisme is a sufficient defence, I graunt it was so: and, if the Emperours desire keepe him out of the compasse of condemnation, why maye not Gods promise be sufficient to deliuer the infantes of

A godly Treatise

the faithfull from condemnation if they dye unbaptized. for not the want but contempt of Baptisme doth condemne vs. Besides, our Saviour Christes speeche was with Nicodemus, which was of good yeeres, and might haue at his pleasure the vse both of water & a minister for this godly purpose.

Question.

If the Infantes of Christians be vnder Gods couenant before they be baptized, their Baptisme seemes to be superfluous: why are they baptized?

Answer.

Gods commaundement must be fulfilled. He commaunded both circuncision & baptisme, & punished y^e contēpt of circūcisiō sharply in y^e Israelites, & will punish the contempt of baptisme greedously in vs. Besides, Gods promise which pertaineth to our infantes, must be confirmed with the outward seale of Baptisme, y^e we may be alwayes myndfull of Gods promise. Lastly, the godly praiers of the minister & of thē which offer the child to baptisme, do greatly profit the infant, and the congregation which

Acts. chap. 2.
ver. 38. 39.

of the Sacramentes.

which is then present at the administration of baptisme, receiues some instruction touching their saluation.

5 Baptisme must not be deferred too long.

Baptisme is a Sacrament of our regeneration: by Baptisme we enter and are graft into Gods visible Church: Gods couenant with vs and our children is sealed by Baptisme, both in vs and our children. Therefore &c.

Baptisme containeth in it the first profession of Christian religion: If it be deferred too long, when it may be godly come by, it draweth the parentes and friends of the infant into suspicion either of Atheisme or Anabaptisme, and besides, breedeth great offence.

Gregorie Nazianzene was a Bishopps sonne: he was not baptised before he was of good peeres: it was a grosse fault in that time, and Nazianzene him selfe inneigheth sharply against the deferring of Baptisme.

*Orat in sano.
baptis.*

Nectarius was appointed Bishop of Sozō. li. cap. 3

D5

Con.

A godly Treatise

Constantinople before hee was baptized. Nectarius was a good man, but this deferring of baptisme commendeth neyther him nor the Bishops of þe time.

*Euseb. lib. 4.
de vita Con-
stantini.*

Constantinus deferred his baptisme untill his dying day. He was a worthy Emperour, but this fact of his, cannot be iustified.

Question.

What if by reason of differring of baptisme, the infant die unbaptized?

Answer.

It is a grosse faulte in the childes friends, & must be punished with great seueritie: but the infant deserues no condemnation for this at Gods hands, neyther shutting from Christian buriall at the Churches handes: for not the want but contempt of baptisme doth condēne vs.

*2. Chr. chap.
30. verse 9.
& chap. 35.
verse 1.*

6 Baptisme must not be iterated, that is to say, they whiche are once baptized must not be baptized againe.

The Israelites which revolted from Gods religion in the raigne of Ezechi-
as

of the Sacramentes.

As and Josias, were not circumcised the seconde time: onely, they testified their vnfeigned repentance and returning to the Lorde by celebration of the Pasleouer.

Baptisme is a Sacrament of regeneration, regeneration is the misterie of this Sacrament: the misterie of this Sacrament cannot be iterated (because they which are altogether fallen from grace cannot be renewed): Therefore the Sacrament of regeneration may not be iterated.

They which are baptized eyther of popishe or other heretiques (which in their baptisme do adde to the element the word of institutio) are not baptized into the name of any creature but of the holy Trinitie: thefore they haue receiued true baptisme (as touching the substance of baptisme) and consequently not mans but Gods baptisme: and therefore neede not any seconde baptisme. If it were Gods baptisme, it contained in it, promise of forgiveness of sinnes, mortification of the fleshe, quic,

Heb. chap. 6.
verse 4. 5. 6.

Though his body be neuer so
hard: without Baptisme it
cannot be sanctified

A godly Treatise

quickening of the spirit, and partaking
of Christ. &c.

Question.

Seeing that wee sinne dayly, and
that our sinnes are done away by Bap-
tisme, why shoulde wee not desire, and
present our selues to be very often bap-
tised.

Answer.

If the efficacie of Baptisme did
reach only to the sinnes committed be-
fore Baptisme, as for example, in yong
children, to originall sinne, and in those
who are of yeeres, both to their original
and actuall sinnes, which went before
their baptism: I coulde like well of
them whiche for the cleare washing a-
way of their sins eyther deferred their
Baptisme vnto their dying day, which
was grosse ignorance, or of such whi-
che in our time for the like reason would
desire to be often Baptised, whiche is a
palpable error. It is a certaine truth
in

of the Sacramentes.

In diuinitie, that our sinnes committed after Baptisme do not abolish our baptism : For Christes puritie is offered to vs in Baptisme : whiche puritie of Christ, because it is alwayes in force, is not rased out by any sinnes of ours, but clenseth vs from all filchines whatsoeuer. The Galathians reuolted from that truth which Paul had taught the, and were corrupt in their liues : these were great sinnes after they had receiued Baptisme : Paul notwithstanding reuiuethe their faith by that Baptisme which, before, they had receiued. Baptisme must not be shut vp in straighter rone then Christ himselfe, seeing that in Baptisme we put on Christ: and the efficacie of Baptisme, is not lesse then the efficacie of Christes death, vnto whiche Baptisme hath a singular respect.

*Gal. 3. 5. 6.
chap.*

*Gal. chap. 3.
verse, 27.*

*Rom. chap. 6.
vers. 1. 2. 3.*

To be once regenerate and to haue once entred into Christs Church is sufficient, neyther is any of Gods electe cast out at any time : for he that is once indewed with the spirit of sanctification, is alwayes endewed with the same spi-

A godly Treatise

Spirite of sanctification. My reasons are these.

*Rom. chap. 11
verse 29.*

The giftes and calling of God, are without repentance.

*1. Pet. chap. 1
verse 23.*

The worde of God whereby we are regenerate, is immortall seede, that is to say, neuer dieth in his children. The shilde of fayth may be wounded, but it can not be stricken through.

*1. Ioh. chap. 3
verse 9. &
cap. 5. ver. 18*

Whosoever is borne of God sinneth not, for his seed remaineth in him, neither can he sinne, because he is borne of God. The Apostle John meaneth not that sinne dwelleth not in Gods children, but that it hath not dominion ouer them: and therefore Paul saith not, let not sinne dwel, but let not sinne raigne in your mortall bodies.

*Rom. chap. 6.
verse 12.*

*2. Sam. chap.
11. verse. 4.
15. 24.*

David dealt verie strangely with Urias and with the Lordes armie: his faith seemed to be quenched, but he was not cleane spoyled of all sparkes of grace: there remayned as it were, a quicke coale in the ashes: other wise the Prophet Nathan had not so easily and speedily awaked him.

*2. Sam. chap.
12. vers. 13.*

Chrilles resurrection is a notable pillar

° of the Sacramentes.

pillar of our faith, and the very locke
and keye of all religion. The Apostle *John chap.*
Thomas doubted so much of it, that he *20. verse. 25.*
uttered these wordes: except I see in
his handes the print of the nayles, and
put my finger into the printe of the
nayles, and put my hande into his side,
I will not beleue it. This signe of
Thomas was so grosse, that it might be
feelt with the fingers, and yet faith was
not cleane extinguished in him, as ap. *John chap. 20*
peareth by his answere to Chryste, my *verse 28.*
Lord and my God.

They whiche thinke that they are
utterly voyde of Gods spirite in whom
the frutes of the spirit do not alwaies
appeare, are like vnto the which thinke
there is no fire where there is no flame,
and that trees are dead in winter, be-
cause they bring forth neyther fruit nor
leaves in winter.

- 7 Whether those children whiche are
known to be base borne are to bee
admitted to baptisme.

The

A godly Treatise 100

The children which are base borne amongst vs, are not to bee shutte from baptisme for the parentes sinne, if such as feare God present them to baptisme; and promise faithfullye to see them brought vp in the feare of God.

*Aug. confes.
lib. 9. cap. 6.*

Augustine had a base sonne, but hee was baptised, and verpe Chriftianly brought vp.

8 What time is fitte for the administration of baptisme.

Gene. cha. 17.

verse 12.

& chap. 21.

verse 4.

Luk. chap. 1.

vers. 59. &

sha. 2. ve. 21

Circumcision was administred the eyght day after the childes birth: at that time Isaac, John Baptist, and Iesus Chrift, were circumcised. If the Sabbath was the eyght day after the childes birth, hee was circumcised on the Sabbath day. *John chap. 7. verse 23.*

That tyme is fittest for the administration of Baptisme, wherein care is had that the infants die not unbaptised, if it may bee done without breache of Gods order, and yet, that their superstition, which tie saluation to baptisme, at no hande be fauoured. The Lordes day

of the Sacramentes.

Day is a very fit day for Baptisme, eue
in the presence of the congregation.

What is required of them whiche
are alreadye baptized when they are
of yeeres.

It is required, first, that they beleue
aright: secondlye, that they mortifie
the bodie of sinne: Lastly, that they
walke in newnesse of life: a principall
branch whereof, is, to be at vnitie with
the godly. One God is father of all, one
Christ hath redeemed vs all, one holye
ghost doth sanctifie vs all, one sayth
and one baptisme is common to vs all,
& there is but one hope of our calling,
I meane, everlasting life: therefore it
becomes vs to bee linked together in
the feare of God. Salomon sayth,
that a threefolde corde can not easely be
broken: if this threefolde and golden
chaîne will not holde vs, wee breake it
not by the power of God, as Sampson
did his cordes, but by some other power
whiche is not of God. Many grapes
make one cuppe of wine, many corues

*Ephe. chap. 4
verse 4. 5. 6.*

*Eccle. chap. 4
verse. 12.*

*Iudg. cha. 16.
verse 9.*

Is always

A godly Treatise 133

one loafe of bread, wee are members of
one body, whereof Christ is the head:
therefore we must be at vnitie with
Christ, by giuing great honour
to him, and with our fellow
members by doing
good vnto
them.

A table of such poynts as are containd in the last part of this treatise.

- 1 **W**hat the Lordes Supper is.
- 2 Why two elemēts, that is to say, bread & wine, are used in the Lordes supper & but one elemēt, that is to say, water, in the Sacramēt of baptisme.
- 3 Why Christ did celebrate the Supper at night.
- 4 The essentiall partes of the Lordes Supper are not to be omitted, but the accidentall may.
- 5 None may presume to present theselues to the Lords Supper, but after due examination of themselues.
- 6 The godly are not defiled, if they receiue the holy cōmunson at such time, as wicked men do present them selues, and are admitted to the Lords table.
- 7 The Lordes Supper must be commō to all the godly, not priuate to the minister alone.
- 8 Gods people must not be barred from the cup in the Lordes Supper.
- 9 What consecration is.
- 10 The substance of bread and wine re-

A godly Treatise.

wayne in the Lords Supper, after the
wordes of consecration.

- 11 The wicked do not eate Christes body in the Sacrament.
- 12 Christes body, is not euery where.
- 13 The bread and wine in the Lordes Supper, must not bee reserved for any superstitious vse.
- 14 Howe gods children must behaue themselves, at and after, the receyving of the holy Supper.

A



A Treatise of the

Lords Supper.

What the Lordes Supper is.

The Lordes Supper is a holy action, wherein according to Chriftes institution, the Sacrament of his bodie and blood, by a mysticall breaking of bread and blessing of the cuppe, is distributed by the minister and receiued by the godly assemblie, wherein the remembrance of Chriftes sacrifice on the alter of the crosse, is celebrated with performance of most humble thanks to his Father, and of Christian charity amongst our selues.

Why two elements, that is to say, bread and wine are vsed in the Lordes Supper and but one element, that is to say, water, in the Sacrament of Baptisme.

Christ in baptisme is propounded vnto vs as a lawer, therefore only water

By Charity

A Godly Treatise

is sufficient. But in the Lords Supper, because Christ (as heavenly food) is giuen vnto vs, and that this life of ours, hath neede as well of drinke as meate, it pleased our Sauour Christ to vse in this holy supper, both wine and bread, that we may be well assured, that our whole life is to bee sought by vs in Iesus Christ alone.

Exod. cha. 12
verse 8. The Pascheouer consisted of two elements, meate and drinke. The lambe with the unleaened breade was the meate, the cup of the Testament wherein there was remembrance of the blood, whiche was clapt vpon the thresholds & doore postes, for assurance of their deliuerance out of Egypt) was the drinke in the Pascheouer. The Lordes supper consisteth of two partes, meate & drinke. Christes body offered for vs on the crosse is the meate: Christes blood shedde on the crosse for our finnes, is the drinke. Our Sauour Christ instituting a Sacrament of this meate and drinke, vseth bread and wine for the externall signes in this Sacrament.

Matth. chap.
26. vs. 26, 27

Why

of the Sacramentes.

Why Christ did celebrate the supper
at night.

The Pascheouer by Moses law was

to be eaten at night: Christ did first eate
the Pascheall lambe, and do presently
after, institute the Sacramente of the
Supper in the place of the Pascheouer.

Exod. cha. 12

verse. 8.

Ios. chap. 5.

vers. 10.

Wee are not tyed to the eueninge for
the celebration of the Lords Supper,
because Christe did so: for wee are not
bounde to eate any Pascheouer, immedi-
ately before the Lords Supper, as Christ
was by the lawe of Moses: and in the
foremorse, whilst we are fasting, wee
are more earnestly and reverently ad-
mitted to the partaking of the word and
Sacrament. He that thinkes that the
Lords Supper must of force be mini-
stred at night, because Iesus Christ did
so, will, I feare, bee moued by a little
persuasion, to deferre baptisme untill
the age of thirtie yeeres, because Christ
before that time was not partaker of
that holy sacrament.

Euseb. lib. 1.

cap. 10.

The

A Godly Treatise

4 The essentiall partes of the Lords Supper are not to be omitted, but the accidentall may.

The essentiall ceremonies of the Lordes Supper are these: y the minister after a reuerent deliuey of y words of Chyestes institution, and inuocation of the name of God, breaketh the bread: & when it is broken, distributeth it to the communicants in order, & afterwards, likewise the cup. They whiche present them selues to the Lordes table, are commaunded to take and eate the bread, and to drinke of the cuppe, shewing the Lordes death, that is to say, professing thei sayth in Christ Iesus, with a solemne remembrance of his passion, & humble thankesgiuing to his Father, for that inestimable benefit. These essentiall ceremonies, may not bee either altered or omitted.

The accidentall ceremonies of the Lordes Supper, are, that it was instituted at night, & to the disciples, whilst they did sitte at table. These accidentall cere-

of the Sacraments.

ceremonies: so may bee altered by the Churches order.

None may presume to present themselves to the Lordes Supper, but after due examination of themselves.

None might eate the Pasleouer before he was prepared. The Pasleouer was the same to the Israelites, that the holie Supper is to vs: but because our sacrament is more excellent then theirs, great care must be had in preparing our selues.

2. Chro. cha.
35. ver. 6.

Saynt Paule commaundeth a man to examine himselfe, before the partaking of the holy Supper. This examination consists in faith and repentance, faith containeth the truth of our beleefe: repentance concerneth the amending of our life.

1. Cor. chap.
11. ver. 28.

Weakenies of faith, ought not to withhold us from the holy communion: seeing, it is instituted for the strengthening of our faith.

Uncleanies of life, which is private and not openly known, neyther may

A godlie Treatise

nor doth barre any fro the Lordes supper, but such as meane not to amende.

¶ The godly are not defiled if they receiue the holy communion at such time as wicked men doe present themselves, and are admitted to the Lordes table.

1. Cor. chap.

11. ver. 29.

¶ He that eateth and drinketh unworthily, eateth and drinketh iudgement to himselfe; &c. Paule saith, to himselfe not to others.

1. Cor. chap.

11. ver. 28.

¶ The Apostle wisleth a man to examine himselfe, before he present himselfe to the Lords supper. Wee requireth not any communicant to examine the rest of that church, which, no doubt, he would haue required, if a godly man were defiled by unworthines of any lewd communicant.

¶ Obiection.

1. Cor. chap. 5

ver. 11.

¶ It is not lawfull for vs to eate our owne bread with a wicked man: wherefore it is not lawfull to eate the Lordes bread with him.

¶ Answer.

¶ It is in our power to practise the former, but it is not in our power to abstayne from

Of the Sacramentes.

From the Lords supper, though euill mē
be, at that time partakers with vs.

: It is a great sinne for a knowe wicked
mā, either to minister y^e Lords supper,
or to present himselfe y^e holy cōmuniō:
& such boldnes must be seuerely pun-
ished by the m^o whose handes it is: to re-
medie it. But if this grosse sinne be pra-
ctised & no medicine v^{se}d to cure it, the
godly must content theselues with grief
for these enormities, and remēber that
the sacrament sealeth v^o Gods sweete
promises to the, which the wicked soyle
ad no hand are partakers of.

The Lords supper must be common
to al the godly, not priuate to the ministers
alone.

When our Sauour Christ did in-
stitute the holy supper & commend it to
his apostles, he did neither eate & drinke
alone for them, nor cōmanded that one
of them shoulde eate and drinke for the
rest: but he sayde, take yee, eate yee &c.
Likewise, drinke yee all of this &c.

The Apostle calleth the cup of bles-

Math. chap.

26. ver. 26, 27

. 28

1. Cor. chap.

10. ver. 16.

sing

A godlie Treatise

ing &c, the communion of the bloud of Christ, and the bread which wee breake the communion of the bodie of Christ: by which wordes it is manifest that the holie Supper must bee no priuate banquet.

*1. Cor. chap.
11. ver. 33.*

Saint Paule willethe them of Corinth, when they come together to eate, to tarry one for another: which wordes doe evidently condemne all priuate and alone percking of this holie Sacrament. If any saye that Pauls wordes proue not my purpose, because they are to be referred to the Corinthian loue feastes, my answere is that the Apostles wordes doe make greatly for my purpose, though it were as they say: because the feasts of Corinth were ioyned with the celebration of the holie communion.

*Apost. 2. pro
Christ.*

In the time of Iustinus Martyr al that were present in the holie assembly did communicate: Priuate Masses, as yet were neither borne nor conceiued &c.

8. Gods people must not bee barred from the cup in the Lordes Supper.

Christ

of the Sacraments.

Christ at the first institution of the *Matth. chap.*
holy Supper, said, drinke ye al of this, *26. ver. 27.*
et. If the papists say that Christ spake
unto the Apostles onely, my answere is
that they may as wel barre Gods peo-
ple from the bread of the Sacrament,
because onely the Apostles were parta-
kers of the bread as well as of the cup,
at the institution of the Supper.

Let a man examine himselfe, and so *1. Cor. chap.*
let him eate of this bread and drinke of *11. ver. 28.*
this cup, et. Saint Paule ioynes the
bread and cup together: how then dare
any man make a diuorce betweene the
bread and the cup? Saint Paule spea-
keth to the whole body of the Church:
howe dare anye man presume to barre
Gods people from the cup, and to re-
frayne it to the popish priestes? The
breaking of the bread and distributing
of the cup to the communicants, are es-
sential parts of the holy supper, & ther-
fore may not be omitted or altered.

In Iulianus Martyres tyme, after cō-
secration of the bread and cup, both *Apol. 2. pro*
bread and cup were distributed to the *Christ.*
communicants.

A godlie Treatise

Cyp lib. 1. In Cyprians Ambroses and Christo-
Epist. 2. stomes time, Gods people were parta-
Theodoritus kers of the cup in the Lords supper.
lib. 5. cap. 18. Innocentius the 3. was the first
Chrysost. in that Gods people shd. p. cup in the Lords
cap. 8. epist. 2. supper. He did this strange matter in the
ad Corinth. Laterane councell, in the yeare of our
Hom. 18. Lorde 1215.

9 What consecration is.

Consecration is a dedicating to the
 holy vse of the supper, of so much bread
 & wine, as shal be occupied in the cele-
 bration of the holy communiō, and nei-
 ther more nor lesse.

Consecratio stādech not in p. abolishing
 of natures, but in the conuerting of the
 naturall elemēts into a godly vse. This
 is cleere in both the sacramēts: whē the
 minister hath added the word of institu-
 tiō to the water, it is no more common
 water, but baptisme; which is a Sacra-
 mēt of our Regeneratiō. Whē he hath
 done the like, to the elemēts of bread &
 wine, it is no more cōmon bread & com-
 mon wyne, but the sacrament of the bo-
 dy & bloud of Christ Iesus: & yet the
 substance of water is not abolished in
 baptisme, nor the substance of bread and

of the Sacraments.

Wine in the Lords Supper.

If anie say that the meate which is
set on the table at dinner & supper, is de- *1. Tim. chap.*
dicated to a godly vse, when it is sancti- *4. ver. 5.*
fied by the worde of God & prayer: I
grāt it to be so, but there is another sig-
nification of p, then of this in the sacra-
ment. We obtaine by the word of God &
prayer p lawful vse of Gods creatures
at our dinners & suppers: p if any iot of
Gods first curse vpon p earth and fruites
ther eof remained, it shal not be hurtfull
to vs, but the elemēts & signes in the sa-
craments become more excellēt things
by many degrees, for by Gods worde &
institution they are made signes & my-
steries of our saluation.

10 The substance of bread and wine, re-
maine in the Lordes Supper after the
words of Consecration.

The bread which we breake in the *1. Cor. chap.*
Lords supper, is it not the partaking of *10. ver. 16.*
the body of Christ? Saint Paule doeth
expressely call that which is broken,
bread, not the Accidents of bread.

I will not hence forth drinke of this *Mat. cha. 26*
fruit of the vine &c. by the fruit of the *ver. 29.*

byne,

A godlie Treatise

vine our Saviour Christ intended
wyne, not the accidentes of wyne. By
Accidentes of bread & wine are under-
stande the colour, roundnes, breadth &
tast &c. of bread and wyne.

*Traft. 80. in
Iohan.*

The worde (of institution) is added to
the Element and it is made a sacra-
ment. Augustine saith not, that it taketh
away, or expelleth the element.

*Tertul. lib. 1.
cont. Mar.*

Tertullian calles that bread, by which
Christ represented his bodie. The same
Tertullian (labouring to prove that
Christ had not a fantasticall body as the
Heretique Marcion imagined but a
true body) reasons thus fro y^e sacrament.
Christ did give bread in the sacrament
for a true figure of his body, therfore
Christ had not a fantasticall but a true
bodie. If no substance of bread re-
mayne in the Lordes Supper, which
the Papistes hold, Tertullians argu-
ment against Marcion were verie
weake, and Marcions monstrous opi-
nion were verie strong.

*lib. 4. cont.
Mar.*

If we say that Christes bodie is made
of the substance of bread, how is it true
that his body was made of the substance

of

of the Sacramentes

of the blessed virgin Mary, &c.

There must be alwayes an Analogie betwene the signe and the thing signified in the sacrament. The Analogie in the holy supper appeareth in feeding. The body & blood of Christ doth feed our soules, & bread and wine dooth feed our bodies. If & substance of bread & wine be abolished, what is left to feed our bodies. If & popish sort say & the Accidents of bread & wine doe feede vs, they teach strange, both, diminutie and philosophy: strange diuinitie, because they are manifestly confuted by Christ and Paul: strange philosophy, because they teine an olde and grosse error of the Pythagoreans confuted long agoe by Aristotle. Besides, the Philosophers teach vs that we consist of the same thinges, wherewith we are nourished: If we be fedd and nourished with Accidents, the substance of our bodies must consist of Accidents. The popish sorte call vs Sacramentaries, that is to say, such as doe abolish the force & vse of the Sacrament: If our doctrine did ouerthrow the Analogie of the Sacrament

*Math. chap.
26. verse 26.
1. Cor. chap.
10. ver. 17.
Arist. cap. 5.
de sensu &
sensili.*

A godlie Treatise

as theirs doth, we might iustly be cal-
led Sacramentaries.

Transubstantiatio was borne out of
council of Laterane, in y^e yeres of our Lord
1215.

Obiection.

*Math. chap.
26. ver. 26.*

Christ said at the institution of the ho-
ly supper, This is my body; therefore
the substance of the bread is changed in-
to the body of Christ.

Answer.

This argument hangs together like
sawd. If Christ whē he reached bread
vnto his Apostles, did giue his body re-
ally & substantially to be eaten of them,
then had Christ many reall & substantial
bodies at & in one & cherselfe same time
& place, which is a grosse absurditie: I
confesse that Christes speech, this is my
body, when he had giuen the bread to
his Apostles, is a very true speech: If it
be a true speech, it must bee true, either
properly and literally, or figuratively.
If it be true properly & literally, then
whatsoever may bee saide of Christes
body, (as that it was borne of y^e blessed
virgine, suffered & dyed & rose againe

(c.)

of the Sacramentes

It may be applied to the bread in the Sacrament & whatsoever may be said of the bread (as that it was sown, reaped, threshed, baked &c.) may be likewise applied to Christs bodie, which no man that feareth God can admit. If Christs speech be vnderstanded literally, he shold communicate a soule and hapnous thing, which is sufficient to proue it a figuratiue speech, according to Augustine's rule. If any doe aske me, what I take to be the true meaning of Christs words, This is my body: My answer is, that they are notably expounded by S. Paule, when he saith: y^e bread which we breake, is it not the partaking of the body of Christ?

*Lib. 3. cap. 16
de doct. Chri.*

*1. Cor. chap.
10, ver. 16.*

Question.

If Christ be not bodily present in the sacrament, what do Gods children receiue when they are partakers of the holy supper? And were they not dead? They receiue y^e food of life & immortality, they eate life & drink life: when y^e sacrament is reached vnto them, they receiue as bread & wine for the nourishing of their bodies, so y^e body & blood

A godlie Treatise

of the Lord Iesus for the most comfortable nourishing of their soules.

If any either drowned in Popery, or inclined to it, shall peruse this which I haue written, I referre him for his further instruction to a notable treatise of Christs body, and blood, written by Bertram unto the Emperour Charles the great. This Bertrame was both a Priest and a Monke, and liued in the yeare of our Lord 840.

The wicked doe not eate Christs bodie in the Sacrament.

Christ cannot be separated from his spirite: which spirite of Christ, because the wicked haue not, they cannot be partakers of Christ.

*John chap. 6.
verse 57.*

*John chap. 6.
ver. 56.*

*John chap. 15
ver. 5.*

Hee that eateth Christ shall liue by Christ, & wicked shall not liue by Christ.

He that eateth my flesh & drinketh my blood, abideth in me & I in him. The wicked doe not abide in Christ, because they bring not forth much fruite.

The meate of the soule is not eaten of the which haue not the mouth of the soule.

Cyprian

of the Sacramentes.

Cyprian writes that the wicked doe
lick the rocke, but p they sucke from
thence neither hony nor oyle, because
they are quickned neither w any sweet-
nes of charity, nor with any moisture of
p holy spirit: & besides, that they ney-
ther lodge themselves, nor discern the
sacraments. For further prooffe of this
poynt, I referre the learned reader to
Cyprians treatise of the holy Supper.

*De cena
Domini.*

Question.

To whosoever shall eat this bread &
drinke the cup of the Lord unworthely,
shall be guilty of the bodie and bloud
of the Lord. The wicked are guilty of
the bodie & bloud of the Lord, therefore
the wicked doe eat the bodie & drinke
the bloud of the Lord.

*1. Cor. chap.
11. ver. 27.*

Answer.

The argument followes not: and the
wicked are guilty of the bodie & bloud
of the Lord, because they eat & drinke
unworthely the bread & wine which are
sacraments of the bodie and bloud of the
Lord: For the injury done to the sa-
cramentall signes, reacheth to the
things which are signified by them.

If the princes, rich of estate be abused,
it is a grosse fault; and the injury reacheth
to the person of the Prince.

1. Cor. chap.
11, ver. 29.

Objection. The wicked man is guilty of the
Lords body because he discerneth not
the Lords body, therefore by eating
Christs body he is guilty.

The argument followes not; for not
to discern the Lords body, is, to make
no difference betwixt the sacrament of
Christs body & common meate; & to abuse
it, which is a grosse sinne, & being
committed against the sacrament, reacheth
vnto Christs body it selfe.

1. Christs body is not every where.

Act. chap 3.
ver. 21.

The Apostle Peter saith that heauen
must containe Christ vntill the time that
all things be restored; that is to say, vntill
Christs second coming.

Acts chap. 1.
ver. 11.

The Angels say that Christ is taken
vp into heauen. If he be taken vp into
heauen (touching his body) which
must needs be the meaning of the Angels

of the Sacramentes.

gets wonder how is Christs bodye in
many places at once?

If Christs body be in many places at
once, then Christs body is infinite: if it be
infinite, then Christs humanity is ey-
ther abolished or made infinite by being
tuned into the godhead, which are
grosse heresies & favour the monstrous
opinions of Eutiches & Schwefelding.

Objection.

The divinity & humanity are united
in Christ, therefore where the godhead
is, the manhood is likewise: but the god-
head is every where, therefore the man-
hood is every where.

Answer.

The person of Christ is but one, and
yet in deeth consist of two natures, & the
properties of ech nature doeth & must
remain whole & without confusion in
their severall natures. For to deny or
confounde the properties, is to con-

Lib. 4. cont.

Eutich.

founde the natures. Vigilius saith that
Christ is contained in a place by the
nature of his flesh, and is not contay-
ned in a place by the nature of his
godhead. Augustine is very plentiful &

*Epist. 57. ad
Dardanum;*

that for this point in one of his epistles.

I confesse that the proprieties of Christes godhead may be applied to his godhead, & contrariwise the proprieties of his godhead may be applied to his māhood, but yet without cōfounding the natures: as for exāple, Christes passion both pertaine to his flesh according to the propriety of nature, and is pertaynes to the worde, that is to saye, Christes godhead, according to the person: because there is one and the selfe same person both of the worde and the flesh: so that whole Christ both God & man suffered according to the unity of person, but suffered not according to the propriety of nature, that is to say of his godhead. According to this I haue set downe, are Saint Pauls words in the Actes and to the Corinthians to be vnderstanded. The councell of Constantinople did decree that the blessed Virgine shoulde bee called the mother of GOD. We doe allowe that decree of the councell, and yet we neither doe nor may thinke that the virgine Mary did beare Christes Godhead in her wombe:

*Vigil, lib. 2.
cont. Enrich.*

*Acts, chap.
20, ver. 28.
1. Cor, chap.
2, ver. 8.*

of the Sacramentes.

monie: but the meaning is, to be to be
the house home of the blessed virgine,
was not onely man, but (for the con-
iunction of the word to the flesh) God
and man.

13. The bread and wine in the Lords
Supper must not bee reserved for any
superstitious vse.

It was not lawfull to keepe any *Exod. cha. 12*
part of the (paschall) lambe. *verse 10.*

It was not lawfull to reserve of the *Exod. cap. 16.*
Manna: That which was reserved, *verse 19. 20.*
was full of wormes and did stinke.

Our Saviour Christ in the instituti- *Mat. chap.*
on & administration of the holy Sup- *26. verse 26.*
per, commaunded his disciples to take
and eate, not to take and reserve it.

Cyprian writes that the Sacrament *Decena Do-*
was receiued, but not shut vp and refer- *mini.*
ued.

I confesse that the Sacrament in *De lapsis lib.*
olde time was reserved. Cyprian wi- *6. chap. 44.*
reth that a certaine woman had it in her
chier. Eusebius saith, out of Dionisi-
us, that a priest had it in his chamber:
where

A godly Treatise TO

where hee delivered it to Hierapion
boy, to carrie to Hierapion which was
then at y^e poynt of death. But this refer-
ring of the Sacrament, was a strange
abuse, and therefore afterwarde man-
nfully abolished.

The referring and hanging up of
the Sacrament as the Papistes call it
in a Pire vnder a Canopie, hath no
light in Gods booke to shewe it by: and
before the time of Innocentius the
fourth, it was neither an article of our
faith, nor any lawe of the Church, that
Christians shoulde worship the bread
& wine in the Sacrament, much lesse
give diuine honour to a wafer cake af-
ter that the action of the Sacrament is
ended, if that the Popish Sacrament
of the Altar might be accounted a sa-
crament.

14 Howe Gods chyldren must be-
haue themselves, &c. and after, the
receiuing of the holy Supper.

In the time of the administracion of
the

of the Sacramentes.

the holy Supper, wee must vse our
eares and eyes very reuerently: our
eares, in attending to Gods trueth and
the holy institution of the Supper: our
eyes in beholding the holy misteries set
vpon the Lordes table. When the Sa-
crament is reached vnto vs, wee are
weightely to consider, that as the bread
and wine is broken and powred out in
the holy Supper for our vse: so Christs
bodye and blood, which was giuen and
shed on the crosse for perfecting the pre-
cious worke of our redemption, is gi-
uen vnto vs to be the food of our soules:
and for this inestimable benefite, wee
must confesse our selues to be greatly
and deeply bound to our mercifull Sa-
uiour, & by his grace giue vp our selues
wholie to his prayse and seruice.

After that but soules are led to the
Lordes table, and that wee are graft in-
to Christ as also a flourishing vine, and
ioyned to the faithfull as to goodly
branches of this vine, wee must liue
Christianly not a day or two, but al our
life time: first, in beating downe our
pride & vanitie: secondly, in doing good
to

A godly Treatise

to our brethren: Lastly, in keeping the
vnitie of the spirit in the bond of peace:
These graces if we doe earnestly pray
for, to almightie God: hee will giue
them vnto vs in mercie for his greater
glorie, & our singular comfort, through
Iesus Christ. Amen.

FINIS.



Imprinted at London
at the three Cranes in the
Vintree, by Thomas Daw-
son, for George Byshoppe.

1582.



2. Part of Somers Catechism.
the Articles of our Faith

barbarous crueltie was practised. Math.
chap. 27. ver. 26. 28. 29. 30. 38. 39. 40.
42. 43. he was innocent by the iudgement
of Pilate, but most vniustly condemned
by that wicked hypocrite. Math. chap. 27.
ver. 24. Christ was free from sin: 1. John
cap. 3. ver. 5. and therefore suffered not for
his, but for our sinnes. Rom. chap. 4. ver.
25. 2. Cor. chap. 5. ver. 21. If any say, that
notwithstanding Christs death, sin doth
still remaine euen in the faithfull: 1. John.
1. ver. 8. hee may bee answered, that sinne
doeth bite, but not deuoure them. The
shelde of faith may be wounded, but it
cannot be stricken through. Was cru-
cified. The death of the crosse was most
greivous of al other deaths: it was accur-
sed by Gods owne mouth. Deut. chap. 21
ver. 23. Christ did abide the death of the
crosse. Philip. cap. 2. ver. 8. He was made
a curse to redeeme vs fro the curse of the
lawe. Galat. chap. 2. ver. 13. so that wee
may be now assured that Satans head is
broken. Gen. chap. 3. ver. 15. and that
the bande writing which was against vs,
is put out by Iesus Christe, and fastened
to his

It Passeth Go once Col 1. There is nothing left
Prayse worthy in a woman.

An Exposition vpon

to his crosse. Col. cap. 2. ver. 14.
Dead. Gods iustice could not bee
satisfied for our sinnes, but by the death
of the Sonne of G D D. Heb. cap. 2.
ver. 9. 17. It was therfore necessary for
vs that he shoulde dye the death. If any
meruaile why we dye, when Christe hath
dyled for vs, they may bee answered
that death is greivous, but not deadly to
Gods Childe: that it dwelleth in them,
but hath not dominion ouer them: and
that they dye, but doe passe by the deathe
of the body, as by a gate of eternall life.
2. Cor. cap. 5. ver. 1. 2. Philip. cap. 1. ver.
23. Seeing therfore that the losse of this
short and transitory life, is the high way
and entraunce into Gods kingdome, wee
must not be afraide to dye, when our lo-
uing God doth call vs, vnlesse wee make
greater account of earth then of heauen,
and of the company of men then of God
and his Angels.
And buried. Christe was buryed by
an honorable Counsellour Ioseph. of A-
ramathia, who begged his body of Pilat,
Mark. chap. 15. vers. 43. His burial is
menti

the Articles of our Faith

mentioned too assure vs that hee dyed in
deede.

He descended into Hel (that is to say)
He suffered the torments of Hel, and did
abide the most bitter sorowes of death,
Acts. chap. 2. ver. 24. As if hee had beene
forsaken of **G D D** his father. Matth.
chap. 27. ver. 46. All this was for our
cause. Esay. chap. 63. ver. 4. 5. When
wee are in great torment, and grieve for
our sinnes, when we are euen at the brink
of despayre, then it will bee a notable
thee to beare of all grievous assaultes,
too remember that our Sauour Christe
went downe into Hell, to deliuer vs from
the torments thereof. This lesson if it
be surely learned and settled in our hartes,
wyl heale a wounded conscience, wyl
rayse vs vp from the gates of Hell, and
wil in our greatest distresse be very sweec
unto vs. Christ did not descend into hell, to
fetch from thence the godly Patriarkes,
and other which died well before his com-
ming in the flesh: that is a wicked dreme,
and hath neyther grounde to stand on, nor
light to shewe it by in Gods Booke, for

*nothing more of a man of God as of Christ in all
of our sorowes*

An Exposition vpon

they were neuer there. Ecclesiast. chap.
12. ver. 7. 1. Cor. chap. 10. ver. 3. 4. The
thirde day he rose againe frō the dead.
Christes enimies did what they could to
keepe him downe: they laide a stone vpon
his graue, they sealed the stone, they made
the graue sure with a watch: Mat. 27. ver
65. 66. but al was in vaine, for Christ rose
the thirde day from death. Math. chap. 28.
ver. 6. 7. Christes resurrection was great
losse vnto Satan, it swallowed by death,
and broke in peeces the bonds of the de-
uil: Coll. cap. 2. ver. 15. It is gainfull too
vs, for therby we haue a sure pledge of our
resurrection: 1. Cor. cap. 15. ver. 20. 21.
22. and are made partakers of the righte-
ousnesse of Christ. Rom. cap. 4. ver. 25.
He ascended into heauen. Christs ascen-
ding into heauen is manifestly pꝛooued
in the Scriptures: Mark, cap, 16. ver. 19
Act. cap. 1. ver. 9. Heb. cap. ver. 14. He
ascended into heauē to prepare vs a place.
John. cap. 14. ver. 2. and to pray continu-
ally for vs vnto God his father. Rom. ca.
8. ver. 34. Seing that Christ is our Attur-
ney and pleadeth for vs, we may go bold-

the Articles of our faith.

ly vnto the throne of grace, that we may
receiue mercy & finde grace to helpe vs in
tyme of neede. Heb. cap. ver. 16. If Christ
be in heauen bodily, as we are plainly
taught in Gods booke by S. Peter & by
S. Paul: Act. cap. 3. ver. 21. Phil. chap. 3.
ver. 20. Heb. cap. 9. ver. 24. Then he nei-
ther is nor can be bodily in many places
at once. It is true that Christe promised
his Apostles, & in the other, that he would
be with them vnto the ende of the worlde.
Mat. cap. 28. ver. 20. But hee ment by the
vertue of his spirite: Ioh. cap. 14. ver. 18.
in which sense S. Paule sayth that Christ
ascended aboue all heauens too fulfill all
things. Ephe. cap. 4. ver. 10. And sitteth
at the right hand of God the father al-
mightie. God is a spirit: Ioh. cap. 4. ver.
24. He hath neither hands, eyes, armes,
eares, nor such like as some haue imagi-
ned. I graunt the Scripture giueth eies,
armes, eares, &c. vnto God, not that hee
hath suche, but to helpe our weakenes by
such maner of speeches. Christ is sayd to
sit at the right hand of God, because he is
about rule and power, and might, and
B3 dominion

*Charity is a word used of many: but understood
of few: all Charity is true: but not all true
Charity is true Charity*